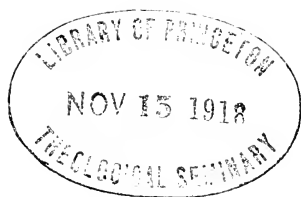


The SOCIAL
TEACHINGS
OF
CHRIST JESUS

W. Beatty Jennings



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The social teachings of
Christ Jesus

The Social Teachings of Christ Jesus

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*A Manual for Bible Classes, Christian
Associations, Social Study Groups, etc.*

By

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With Appreciation by

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To
M. H. J.

Appreciation

MEN have been slow in recognizing the missionary import of Christ's teachings. It was thought that men could possess the Gospel without propagating it. The Church has come to learn that only a gospel intended for every man is large enough for any man. In like manner the Church has been slow in recognizing the obligation to apply the teaching of Jesus to every department and relationship of life, and carry the Gospel to each and every corner of the social order. We have learned that the Gospel, which transforms the individual life, reaches out and seeks to redeem the entire community. The truth of Jesus has not failed, but men have failed to realize its application to the whole of life. We rejoice in the wide-spread interest which has been awakened in the social message of Jesus, and each new study of the subject will strengthen the position and influence of the Christian Church. Doctor Jennings has prepared a course of studies which is comprehensive in its contents, unswervingly loyal to the spirit of Christ, and sanely practical in its aim. It will be welcomed by Bible classes,

young people's societies and various Christian organizations, and will serve to promote the wider interests of that Kingdom whose message it faithfully seeks to understand and apply.

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Preface

LITTLE originality is claimed for these syllabi. I have simply tried to group the social teachings of Christ Jesus, the incomparable because the Divine Teacher, and those of the masters of our own day who have sought to apply them to modern conditions and needs, and to put both in such form that they can be used by study classes. It is impossible to make acknowledgment in each instance where a thought, a saying, or even a line of proof of these masters is appropriated, often in their very words; but in the bibliography at the close of the book I have named all who have helped me, putting in a special list those to whom—to each of whom—I am under greatest obligation. I have drawn freely on the articles in Hastings' "Dictionary of Christ and the Gospels." The charge is sometimes made that the Christian Church is not awake to the social sins and problems of the modern world. Jealousy for the Church's good name, together with a desire to instruct the people of my parish, prompted the preparation of these studies. They are now published in the hope that they will be useful to a larger number of students of the social teachings of our Lord.

Contents

I.	THE TEACHER AND HIS TEACHINGS	13
II.	MAN	17
III.	THE KINGDOM OF GOD	22
IV.	WOMAN	26
V.	THE CHILD	30
VI.	PROPERTY	34
VII.	WORK AND WAGES	38
VIII.	POVERTY	44
IX.	SICKNESS	48
X.	PLEASURE	52
XI.	THE SABBATH	56
XII.	THE SALOON AND THE DRINK TRAFFIC	61
XIII.	DIVORCE	66
XIV.	THE SOCIAL EVIL	71
XV.	PRISONERS AND CRIMINALS	76
XVI.	WAR	82
XVII.	THE STATE	86
XVIII.	MISSIONS	90
XIX.	THE CHURCH	97
XX.	THE LORD'S SUPPER	102
	BIBLIOGRAPHY	109

I

THE TEACHER AND HIS TEACHINGS

I. The Teacher

Christ Jesus is above all the world's Divine Redeemer. He is also the world's Teacher. Titles given to Him as such : "Teacher"—Didaskalos (Mk. iv. 38 ; Mt. xix. 16, etc.) ; "Rabbi" (John i. 49 ; vi. 25, etc.) ; Nicodemus uses both terms ; "Rabbi, we know that Thou art a teacher come from God" (John iii. 2).

Who He is : "Jesus" (Mt. i. 21) ; "Christ" (Mt. xvi. 16).

Insist that the teachings of the Gospels are those of *Christ* Jesus. Too exclusive use is made of the human name of our Lord, Jesus, in books on His social teachings. His words are the words of Christ, the Son of God. "Never man so spake" (John vii. 46).

II. His Qualifications for Teaching

Wisdom (Mt. ix. 4 ; John x. 15, etc.). Examples : reduction of all life's duties to two—love to God and love to man (Mt. xxii. 36–40) ; inclusion of "with the mind" in love (Mt. xxii. 37. Compare Deut. vi. 5).

Self-confidence (John viii. 14 ; viii. 55 ; Mt. xi. 27 ; John xiv. 6).

14 The Social Teachings of Christ Jesus

Humility (Mt. xi. 29).

Patience. Examples : instruction of Samaritan woman (John iv. 4 ff.) ; dullness of disciples (Lk. xxiv. 25) ; interruptions in table-talk (John xiii. 36-xiv. 11).

Sympathy (Mk. x. 17-22 ; John xx. 26-29 ; Mt. xxv. 40, 45).

Hopefulness (John iv. 35, 36 ; Lk. x. 17-20 ; xiii. 29 ; Mt. xxviii. 19, 20).

Authority (Mt. xi. 27-30 ; vii. 29).

Experience of life (Lk. ii. 51, 52 ; Mk. vi. 3 ; Mt. iv. 1-11 ; Lk. ix. 57, 58. Compare Heb. iv. 15).

III. His Method of Teaching

By 1. Sayings short and pithy (Lk. v. 31 ; xix. 10 ; Mk. viii. 35).

2. Acted lessons (Mk. ix. 33-37 ; John xiii. 1-17).

3. Parables (The Kingdom of God group in Mt. xiii.).

4. Example (John xiii. 34 ; xvii. 18 ; xiii. 15). Stalker, in "Imago Christi," shows in successive chapters Christ as an example in the home, the state, the church, as a friend, in society, as a man of prayer, a student of Scripture, a worker, a sufferer, a philanthropist, a winner of souls, a preacher, a teacher, a controversialist, a man of feeling, an influence.

And all gradually (John xvi. 12-16).

IV. His Teachings—Where Found

In the Gospels. Taken in chronological order these are Mark, Matthew, Luke, John.

In the Old Testament. Relation of Christ to the Old Testament (Mt. v. 17-20). Christ abrogated the ceremonial law, but retained and endorsed the ethical law; adding to it (on Divorce, Mt. xix. 3-12; on the Sabbath, Lk. vi. 1-11). See Christ's endorsement of John Baptist's arraignment of (1) special privilege, (2) graft, and (3) militarism (Lk. iii. 1-14; Mt. xi. 7-15).

In the Acts and Epistles, etc. (John xvi. 12-16; Acts i. 1-8).

V. His Great Contribution as a Teacher

“Christ's great bequest to the world as a teacher is His revelation of the Fatherhood of God and the brotherhood of man. This twofold message is peculiar to His Gospel, and forms the key-note of His teaching. Christ the Teacher is indeed Christ the Revealer. He reveals the truths concerning man's true nature and destiny, and his relationship to God; and sheds an ineffable light upon all the dark and perplexing problems of life, death and immortality. But Christ was more than a mere teacher. His teaching is not only instructive: it is also creative. His words do not come with power to the intellect alone: they also appeal to

16 The Social Teachings of Christ Jesus

the heart and influence the will. 'They are spirit and they are life' (John vi. 63)."

VI. Lessons and Queries

1. To what extent is the social unrest of to-day due to the teachings of Christ Jesus?
2. The teachings of Christ Jesus, applied to life, alone will still the present social unrest and effect proper social adjustment.
3. Learning depends not only on the teacher, but also on the pupil—on you!

LET THE SON OF MAN TEACH

" Hushed be the noise and the strife of the schools,
Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools ;
Let the Son of Man teach !

" Who has the key of the future but He ?
Who can unravel the knots of the skein ?
We have groaned and have travailed and sought
to be free ;
We have travailed in vain.

" Bewildered, dejected, and prone to despair,
To Him as at first do we turn and beseech :
Our ears are all open ! Give heed to our prayer !
O Son of Man, teach."

[Cited in Horton's " Teaching of Jesus."]

II

MAN

- I. Man the Child of God Whom God Seeks to Save**
(Mt. vi. 9 ; vi. 25-34 ; Lk. xv. 11-32 ; John iv. 23. Compare Acts xvii. 29).

Reconcile with John i. 12 ; Mt. v. 45.

This Sonship with God implies (1) The possibility of man's communion with God ;
(2) The brotherhood of men.

II. Man's Nature as a Child of God

1. Consists of body and soul (Mt. x. 28). The superiority of the soul lies in its (1) indestructibility ; (2) greater capacity for growth, pain, joy.
2. Immortal (John iii. 16 ; xi. 25 ; v. 24, 25).
3. Social being (Mt. vi. 9-15 ; Lk. xvi. 19-31 ; Mt. xxv. 31-46). His relation to other men that of (1) "Neighbor" (Lk. x. 25-37) ; (2) "Brother" (Mt. xxiii. 8).
4. Sinful (Mt. iv. 17 ; vi. 12).
5. Yet not irredeemably bad, but having some good to which Christ may appeal (John iv. 7-29 ; viii. 1-11).
6. Free (John v. 40). Reconcile with John vi. 44, with which compare Mt. xi. 28.

18 The Social Teachings of Christ Jesus

7. His chief end is to know God (John xvii. 3).
8. "His vocation is the Kingdom of God" (Mt. vi. 33).
9. Incapable of two great passions (Mt. vi. 24).

UL. His Value

1. Declared superior to religious ceremonials and institutions; *e. g.*, the Shew-bread and the Sabbath (Mk. ii. 23-28). "It is now time that one should arise in the world and cry out that art is made for man and not man for art; that government is made for man and not man for government; that trade is made for man and not man for trade; that religion is made for man and not man for religion. This is essentially the utterance of Christ in declaring that the Sabbath was made for man and not man for the Sabbath" (Sidney Lanier).
2. More than other animate creatures: "Sparrows" (Lk. xii. 7); "Sheep" (Mt. xii. 12).
3. More than things: Property (Lk. xii. 15); "the World" (Mt. xvi. 26).
4. Hinted in "the Parables of Recovery" (Lk. xv.).
5. Implied in God's Gift (John iii. 16); Christ's Mission (Lk. xix. 10); the Cross (John xii. 31, 32); the Great Commission (Mt. xxviii. 18-20).

This valuation all the more remarkable when remembered that it is of (1) the neglected (John iv. ; Mt. xix. 13-15) ; (2) the depraved and abandoned (Lk. xv. 1, 2 ; John viii. 1-11 ; Lk. xix. 1-10).

Christ valued "bare humanity." "Our Gospel is not the survival of the fittest ; but the revival of the unfittest."

IV. What Man is as God Made Him, and is to be when Made Over by God, is Seen in Jesus (John xix. 5)

V. Lessons and Queries

1. This valuation of man is the chief characteristic and glory of Christianity. "The absence of any certainty that life has a permanent value is the canker at the heart of heathenism. First through Jesus Christ has the value of every single human soul become manifest."
2. Contrast Christ's with other estimates of man's value ; *e. g.*, "Hands," "Heads," "the Super-man," etc. "A famous scientific lecturer reduced a human body by chemical analysis to its constituent parts. He presented to the audience 23 lbs. of carbon, 2 lbs. of lime, 22 oz. of phosphorus, about 1 oz. each of sodium, iron, potassium, magnesium and silicon ; and apologized for not producing some

20 The Social Teachings of Christ Jesus

5,000 c. f. of oxygen, 100 c. f. of hydrogen, and 52 c. f. of nitrogen gas. 'This,' he said, 'is what makes a man.' "

"Addressing a meeting of medical students in the city of Sheffield not long ago, Sir James Crichton Browne advised them to beware of the materialistic school which regards a man's brain as no more than so much phosphorus and so much glue ; and suggested that if a man is good and wise it is because his brain has a maximum of phosphorus and a minimum of glue, while if he is evil and foolish it is because his brain has a maximum of glue and a minimum of phosphorus. Sir James went on to say that if the students adopted this materialistic conception of man's nature they would be disqualified from treating any one successfully as a patient even on the physical side. To be a true physician a doctor must understand the spiritual nature of his patients. The mere materialistic theory spells failure here and everywhere."

3. *Noblesse oblige!* The ambition and effort which proper self-respect dictates. Fight all that belittles and degrades ; cultivate all that helps to self-realization.
4. According to the valuation of men will be the service of them. Individuals and the State often take better care of houses and horses than of men. Give examples.

5. Build a social order that corresponds with Christ's valuation of men. All sociological theories and efforts are worth while only as they seek to benefit the whole man as a child of God.

III

THE KINGDOM OF GOD ; OR HEAVEN BROUGHT TO EARTH

I. The Name

“The Kingdom of God” (Mk. i. 15). Chronologically Jesus’ first recorded use of title.

“The Kingdom of Heaven” (Mt. iii. 2). Used interchangeably (Compare Mt. xii. 28 ; v. 3).

“Heaven” sometimes substituted for “God,” *e. g.*, Lk. xv. 21. Two names of Kingdom synonymous.

Name indicates Kingdom heavenly in (1) Origin, (2) Character, (3) Laws.

“The Kingdom of God,” the very key-note of the Gospel of Christ Jesus. The phrase quickly dropped out of the common speech of the early Christians because of the possibility of its misunderstanding by the Roman Government and consequent persecution of the infant Church. It ought to be brought back into common use. We would gain much thereby.

II. Some Characteristics

1. Present, here and now (Mk. i. 15 ; Mt. vi. 10 ; Lk. x. 1, 9 ; Mt. x. 5-8). Present in Christ’s day in its beginnings ; present now in partial development ; to reach its

consummation in future (Rev. xi. 15).

“The phrase is not a periphrasis for the life after death.”

2. Universal, both in extension and intension. This in opposition to the restricted idea of Jews. Extensively in aim and scope it knows no racial, social or territorial limits (Mt. vi. 10), and is for the most abandoned even (Mt. xxi. 31). Intensively (Mt. xiii. 33).
3. Spiritual. This in opposition to idea of Jews as worldly and political Kingdom (John xviii. 36; Lk. xvii. 20, 21; compare Rom. xiv. 17). Therefore is not to be realized by ordinary world-methods (Mt. iv. 8-10), nor by force (John xviii. 36; reconcile Mt. xi. 12).
4. Social. Name “Kingdom” suggests social relations and duties. Is “a reign of mutual service and help, with an unselfish devotion to others for its impelling power.” Its duties are social.
5. Mixed character of its citizenship: Parables of tares (Mt. xiii. 24ff.) and drag-net (Mt. xiii. 47 ff.).

In the intent of Christ the Kingdom of God, which takes its character from Himself, its founder and ruler, is “a world-wide society, in which universal obedience to the divine law, administered by the Lord’s Anointed, would bring universal blessings, spiritual and temporal; or, in one

24 The Social Teachings of Christ Jesus

word, the Kingdom of God realized would be an ideal world" (Strong).

III. Conditions of Entrance and Membership

1. New birth (John iii. 3). While the Kingdom is a regenerated society, this is composed of regenerated individuals. Insistence on this is of utmost consequence.
2. Childlikenesses (Mt. xviii. 3, 4); especially humility.
3. Righteousness exceeding that of Pharisees and Scribes (Mt. v. 20).
4. Tremendous earnestness (Mt. xi. 12).
5. Difficult for a rich man to enter (Mt. xix. 23).
An example (Lk. xviii. 18-27).

In a word, membership is dependent upon spiritual qualities, humility, meekness, righteousness, mercifulness, purity, peaceableness, etc. (Mt. v. 3-12).

IV. Greatness in the Kingdom of God

1. Humility (Mt. xviii. 4).
2. Service (Mt. xx. 26-28). "The Kingdom of God is a task to be realized by hard work."

An ambition within the reach of all and worthy of the best.

V. Lessons and Queries

1. Relation of the Kingdom of God to the Church, and the Church's consequent duty. The terms "Kingdom of God"

and "the Church" not synonymous. This the error of Romanism. The Church came later than the Kingdom, and is an outward organization for the promotion of the Kingdom. The Church's duty is to realize the Kingdom in the world. (For fuller discussion see Chapter XIX.)

2. The joys and comforts of the Kingdom of God are the antidote for the poverty and distress and calamity in the world. See Luke's version of the Beatitudes (Lk. vi. 20-26).
3. In our desire and effort to redeem society we do not work alone; all the forces of Christ's Kingdom work with the social worker.
4. Whatever Christians do for social betterment should be done in Christ's name and through the Church, that Christ may have the honor, and the Church the credit.
5. Loyalty to Christ the supreme requirement and motive in the Kingdom.

IV

WOMAN

I. Christ Jesus and His Mother

During infancy (Lk. ii. 40); in the Temple (Lk. ii. 41-50); boyhood in Nazareth (Lk. ii. 51, 52); at marriage in Cana (John ii. 1-11); in Capernaum (John ii. 12); while speaking to multitudes (Mt. xii. 46-50); at the Cross (John xix. 25-27).

II. Christ's Treatment of Women other than His Mother

Examples are : Samaritan Woman (John iv. 5 ff. Note the surprise of the Twelve in ver. 27); the Sinful Woman (John viii. 1-11); Sick Woman (Mt. ix. 20 ff.); Sinful Woman who anointed His feet (Lk. vii. 36 ff. His freedom toward and readiness to help her laid Him open to misconception, ver. 39); the Mothers (Mt. xix. 13-15); the Bethany Sisters (Lk. x. 38-42 ; John xii. 1 ff.); Helping Women (Lk. viii. 1-3); Women in Sorrow (Widow of Nain, Lk. vii. 11 ff.; Syrophœnician Mother, Mt. xv. 22 ff.).

III. Christ Jesus the Emancipator of Woman

1. By His attitude towards and treatment of woman already studied under Section II.

2. By virtual declaration of the equality before God of the sexes.
3. The new sanctity given to marriage and the strict condemnation of divorce (Mt. xix. 3-12; Mk. x. 2-12).
4. By demanding a single standard of morals for both sexes.
5. "The lifting of woman's life above the mere drudgery of housekeeping (Lk. x. 38-42), even as He had lifted man's life above the mere pursuit of things (Mt. iv. 4; Lk. xii. 13-21; especially ver. 15)."

IV. Wrongs Against Women to which the Principles of Christ Jesus are Opposed

1. The double standard of morals in vogue in society. This is opposed to Christ's teachings about the equality of the sexes; about brotherhood, marriage and divorce; and to the Golden Rule.
2. Neglect by men of women and children in the home.
3. Work conditions. (1) Unequal wages for the same work; (2) too long hours; (3) bad sanitation; (4) low wages. Dr. H. C. Vedder makes this arraignment: "We have done less for the protection of our women workers than any other country. Even Russia has more humane laws for the protection of women than have some of our American States. Pennsylvania,

28 The Social Teachings of Christ Jesus

second among our commonwealths in population, wealth and industries, ranks twenty-sixth in her labor legislation for women and children. Ponder it well, men of America ; we are the most backward country on earth, that pretends to a Christian civilization, in the protection of womanhood. And, when you have thought well of it, be proud, if you can, that you are an American citizen ! And a Christian ! ”

4. Indirect wrongs. Of many sins of men, women are the innocent victims, *e. g.*, drink, gambling, disease as result of impurity.

V. Sins of Women which are Opposed to the Principles of Christ Jesus

1. Extravagance and ostentation.
2. Unwillingness to marriage and motherhood.
3. Improper dress.
4. Neglect of children and the home.
5. Neglect of religion and the church.

VI. Christ's Treatment of Erring Women the Model for our Treatment

1. Love them and labor to redeem them. His hatred of sin never lessened His love for the sinner.
2. Find employment for them.
3. Safeguard them against temptation.
4. Shelter them in the church.

VII. Lessons and Queries

1. Christianity has brought about the unrest of modern women, and it alone can still that unrest.
2. What would be Christ's attitude towards Feminism?
3. The Cry of the Mothers of to-day.
4. "James Hinton, England's aurist, said in the height of his fame, 'If I am remembered at all, I want to be remembered as a man who went mad over the wrongs of women.' " Paul wrote, "Who is weak, and I am not weak? Who is caused to stumble, and I burn not?" (2 Cor. xi. 29).
5. The wrongs of woman are a demand for Christian chivalry.

V

THE CHILD

I. Childhood of Christ Jesus

Scripture account (1) up to 12 years of age (Lk. ii. 40); (2) at 12 years (Lk. ii. 41-51); (3) up to 30 years (Lk. ii. 52). His was a normal and ideal childhood.

Factors in His training: Home, Synagogue (at once Church and school), carpenter shop, streets, nature, occasional visits to Jerusalem. Trace the influence of each of these on a child's character and life-work.

“Jesus became a child for the sake of children, and by His own experience of childhood He has sanctified it.” Childhood owes as much to Christ as does womanhood.

II. Christ's Dealings with Children and Teachings Concerning Them

1. Blessed them (Mk. x. 13-16), and in connection therewith declared (1) to them belongs the Kingdom of God; (2) child-like spirit necessary to entrance.
2. Identified Himself with them in the treatment given them (Mk. ix. 35-37).
3. Made the child the type of greatness in the Kingdom (Mt. xviii. 1-4).

4. Warned against causing a child to stumble (Mt. xviii. 5, 6).
5. Observed and took pleasure in play of children (Lk. vii. 31, 32).
6. Received and valued praises of children (Mt. xxi. 15-17).
7. Declared their value to God (Mt. xviii. 10-14).
8. Cures of sick or dead children (Jairus' daughter, Mk. v. 22-24, 35-43; Canaanitish woman's daughter, Mt. xv. 22-28; Epileptic boy, Mt. xvii. 14-18, etc.).
9. Compassion for the sorrows of children (Lk. xxiii. 27, 28).

III. Dr. Henry C. Vedder's "Bill of Rights for Childhood. The inalienable right (1) to be born right; (2) to be loved; (3) to have his individuality respected; (4) to be trained wisely in body, mind and spirit; (5) to be protected from evil persons and influences; (6) to have a fair chance in life."

IV. Some Wrongs against Children, which the Teachings of Christ Jesus would Help to Correct

1. In the home. (1) Bad housing, with consequent immodesty and sex-perversion; (2) non-enforcement of parental authority, leading to disregard of authority in

32 The Social Teachings of Christ Jesus

all relations of life ; (3) neglect by parents of instruction in sex matters ; (4) carelessness of the child's reading and companionships ; (5) divorce, the effects of which are to the child most serious ; (6) low ideals for life ; (7) neglect of family religion.

2. In the school. (1) Disregard of the pupil's individuality ; (2) exclusion of religious instruction from the school.
3. On the streets. "It is the life of the street," says Mr. Jacob A. Riis, "that develops dislike of regular work, physical incapability of sustained effort, misdirected love of adventure, gambling propensities, absence of energy, an untrained will, carelessness of the happiness of others." Dwell upon the influence of shop-windows, saloons, amusement places, etc. Necessity for regulated amusements, playgrounds, etc.
4. At work. Child-labor not necessary. Prompted by greed, because "cheap" (though in the end most expensive). Arguments against child-labor are : (1) Its expense to society ; (2) it lowers the general standard of wages and of working and living conditions ; (3) it makes the child a competitor of adult wage-workers, even of parents ; (4) it helps to destroy family life ; (5) it steals from the child his play-time, proper

growth, education. [Summarized from Doctor Vedder's chapter on "The Problem of the Child."'] Some wrongs are : (1) Too low wages ; (2) too long hours ; (3) exposure to unguarded dangerous machinery ; (4) too low age limit ; (5) allowance on night-shift. The labor of children on the streets deserves separate consideration. Many states have no laws regulating such labor.

5. In the courts and jails : (1) imprisonment with older criminals ; (2) open trial in ordinary courts ; (3) punishment vs. reform. (See Chapter XV.)
6. In the Church : (1) non-attendance at church worship ; (2) poor instruction in the Sunday-school ; (3) failure to bring early in life into church membership ; (4) carelessness of development in spiritual life and work after reception into the church.

V. Lessons and Queries

1. What would be Christ's attitude towards "Eugenics"?
2. Ignorance of and indifference to the wrongs of childhood a common and great sin.
3. The most important thing in the solution of the child problem is the development of character through religion.
4. Christ the best friend of children.

VI

PROPERTY

I. The Institution of Property in the Old Testament and the Laws Governing it. What was Christ's Attitude towards?

II. Christ's Recognition of the Right of Property

1. Negative: (1) In His non-condemnation of property-holders. Peter (Mk. i. 29) and mother of John and Mark (Acts xii. 12), householders; Zaccheus (Lk. xix. 6, 8), Nicodemus (John xix. 39), the Bethany family (John xii. 1-3), the ministering women (Lk. viii. 3), all property owners. Joseph and Mary probably owned property in Nazareth; had Jesus any interest in this? (2) In His non-condemnation of property when asked to settle a dispute (Lk. xii. 13-15); and in certain parables, such as the wicked rich man (Lk. xvi. 19ff.) and the prosperous farmer (Lk. xii. 16-21).
2. Positive: In His use of the relations and duties of land-owners, householders and stewards to illustrate the truths of His Kingdom.

III. Certain Sayings of Christ which may upon the Surface seem to Condemn the Ownership of Property

1. "Lay not up for yourselves treasures upon earth" (Mt. vi. 19).
2. "Take no thought, saying, what shall we eat," etc. (Mt. vi. 31).
3. "Sell that which ye have and give alms" (Lk. xii. 33).
4. "If thou wouldst be perfect, go, sell that which thou hast, and give to the poor," etc. (Mt. xix. 21).

IV. Some Teachings of Christ which Regulate Property

1. Man's life consists not in his possessions (Lk. xii. 15), and therefore property is not the thing of first value.
2. Tends to covetousness (Lk. xii. 15), and is to be watched.
3. Makes difficult to enter the Kingdom of God (Mt. xix. 23-25. Compare Mk. x. 24; on which see marginal note in American R. V.).
4. Generosity commanded (Mt. v. 40-42); this the best preventive and counteractant of selfishness.
5. Its voluntary surrender for God brings blessing (Mt. xix. 27-30).
6. The right use of earthly possessions a means of obtaining the true riches (Lk. xvi. 9-11).

36 The Social Teachings of Christ Jesus

7. "All possessions must be held subject to the duties of discipleship" (Lk. xiv. 26, 33).

V. Apply the Teachings of Jesus to Property, in its (1) getting, (2) saving, (3) spending, (4) giving, (5) taking, (6) lending, (7) borrowing, (8) bequeathing. "A right measure and manner in these would almost argue a perfect man."

VI. Lessons and Queries

1. All property is held in trust for God, the alone Owner of all things.
2. "In a thoroughly Christian world there would be none so poor and none so rich as there are now." But this would be, not by law, but by *love*.
3. Christianity condemns the renting of property for wrong uses, *e. g.*, saloons, houses of impurity, etc.
4. What would be Christ's attitude towards modern Socialism? What was His attitude towards the Essenes of His day, who were "bound together in a community of goods as their strongest tie"?
5. Does Christianity differentiate between ownership in land and in property of other kinds? What bearing has this on the single tax doctrine?

6. Relation of property to the tithe in the Christian Church (Mt. xxiii. 23 ; Lk. xxi. 1-4).
7. All cries against ownership would be hushed by the Christian use of property.
8. Holy love, realizing itself in service and sacrifice, the only effective principle governing property.

VII

WORK AND WAGES

I. Christ Jesus as a Worker

1. As Carpenter. Apprentice to His father (Lk. ii. 51, 52); for Himself (Mk. vi. 3). Not improbably a member of the Carpenters' Guild of His day. (See Delitzsch, "Artisan Life in the Time of Christ.")
2. As Preacher, Teacher and Healer (John v. 17).
3. Brought His finished work to God at close of His life.

Some Results of His work-life.

1. Many similes used in teaching are taken from the work-world (Mt. xx. 1-15; John iv. 35).
2. Sympathy with working men: in their weariness (Mt. xi. 28. The word which Christ uses for "labor" emphasizes its resultant weariness); in their unemployment (Mt. xx. 6-15).
3. Manual labor is dignified both by the teachings and example of Christ Jesus. This is in contrast to the Greeks and Romans, who despised it. With Him work was even one means of worship; "Father, . . . I glorified Thee on the earth,

having accomplished the work which Thou hast given me to do" [as a carpenter for thirty years and a world-redeemer for three years and a half]. Christ still further dignified toil by calling His earliest disciples from the ranks of manual laborers (Mt. ii. 18-22).

II. Christ Jesus' Teachings about Work and Wages

1. Life is worth while only as it is measured in terms of work (Mt. xx. 26-28). As a consequence of this every man has the right to an opportunity to work.
2. Work commanded for all: in the fourth commandment reenacted by Christ (Ex. xx. 9); in Parable of Talents (Mt. xxv. 14-30). "One monster there is in the world; the idle man" (Carlyle), whether idle rich or poor!
3. The fatherhood of God (Mt. vi. 9) and the brotherhood of man (Mt. xxiii. 8) determine the relations, conditions, terms and spirit of employers and employees.
4. The interests of employers and employees are mutual, and corresponding conduct is at the basis of all progress (John iv. 36). This means coöperation.
5. All disputes, including those of labor, should be settled by conciliation and arbitration (Mt. xviii. 15-17).

6. "Where ability is equal, the quantity of work done determines relative merit (Parable of Pounds, Lk. x. 12 ff.); where ability varies, then it is not the absolute quantity of work done, but the ratio of the quantity to the ability (Parable of Talents, Mt. xxv. 14 ff.); but however great the diligence and zeal displayed or the amount of work done may be, no work can have any real value in the Kingdom of God which proceeds from an impure motive (Parable of Laborers in the Vineyard, Mt. xx. 1ff)." [Bruce.]
7. "The laborer is worthy of his hire" (Lk. x. 7). "The converse also is true, 'the hire must be worthy of the laborer.' " This implies (1) The right to a living wage. "By a living wage is not meant merely enough to keep soul and body together. There must be sufficient to live a decent and fairly comfortable, a cleanly and a noble life." A non-living wage sometimes due to indifference or ignorance, but oftenest to greed of employers. "Too low wages are responsible for about one-half the cases of primary poverty." A living wage is "ethically and economically reasonable." Such wage would render child-labor and that of many women unnecessary. (2) Prompt payment of wages. (Compare James v. 4.)
8. God appreciates and rewards justly and

generously all work, basing His judgment on the work's quantity, quality, spirit and social value. Those at the bottom of the scale of ability Christ holds, if faithful, worthy of equal honor and reward with those at the top (see parables quoted above).

III. Some Sins against Working Men (other than those already mentioned)

1. Unsanitary work conditions.
2. Non-safeguards in dangerous trades.
3. Non-provision of old-age pensions, etc.
4. Lower wages paid to women who do the same work as men.

IV. Some Sins of Working Men

1. Refusal to allow another to take place given up, in case of strikes, etc.
2. Proportioning the amount of work which a workman may be able and willing to do—either to his own profit or that of his employers—to the amount done by the least efficient workman.
3. Personal violence ; as for example, to non-union men.
4. Lack of interest in one's work. Working by the clock.

It is impossible to conceive of Christ Jesus as a member of the Carpenters' Guild in Nazareth being guilty of these sins.

42 The Social Teachings of Christ Jesus

V. Lessons and Queries

1. The indisputable right of both employees and employers to organize for protection and promotion of common interests.
2. Should there be a minimum wage? If so, who should determine it, and should it ever rise above an efficiency wage?
3. Should there be a sliding wage-scale? What factors should determine it—the profits of the business? the cost of living? the amount of work done?
4. Should wage-scales be public? “The wage scale of employers should be on file for public purposes like the statistics of public health” (Rauschenbusch).
5. The privilege of the employer to give a wage above that earned if he chooses (Mt. xx. 1 ff.).
6. Christ’s pity, not unmixed with contempt, for the idle rich (Mt. xix. 23–30). Greater capacity brings, not greater privilege, but greater responsibility.
7. “The many and varied schemes, now so vigorously undertaken by employers, of conciliation, coöperation, profit-sharing, and industrial partnership . . . represent a candid recognition of the fact that the wage-system in its bare economic form must be supplemented, if it is not to be supplanted; that the line of division between employer and employed must be effaced by fraternalism, if it is not to be

obliterated by socialism. Schemes of industrial reform must be incorporated with the business, adapted to the type of industry concerned, and charged to production. The proper payment for them is not gratitude, but loyalty. They are one form of evidence that the industrial order, imperfect as it is, may be developed by intelligence and ingenuity into a system of mutual advantage, which is certainly more accessible, and may perhaps be more durable, than the vague ventures which social revolution now so lightly proposes to make" (Peabody).

VIII

POVERTY

I. Christ's Poverty

Born of a peasant maid. Offering at Presentation that of the poor (Lk. ii. 24). Carpenter's son and Himself a carpenter (Mt. xiii. 55; Mk. vi. 3). After entering upon His public ministry He was supported in part by devoted women (Lk. viii. 2, 3). He was neither rich nor poor, but was nearer poor.

Explain Mt. viii. 20. Meant, not that He could not have a home of His own, but that He would not. He had given up His home in order to itinerate for welfare of others.

II. Christ's Attitude towards the Poor

1. Kindest sympathy. Shown in silence and in speech. Has much to say in criticism and condemnation of the rich, but little of the poor.
 2. Active help. Carried a bag of money for relief of poor (John xii. 4-6; xiii. 29).
 3. Gave Himself. Declared mission to be to poor (Lk. iv. 18); visited both rich and poor, but kept company chiefly with poor.
- This attitude in contrast with that of most people of His day, who contemned poor,

because of Israel's exaggerated connection of conduct and worldly prosperity, *e. g.*, Ps. xxxvii. 22, 25.

The Sympathy of the Church, like that of Christ, should be with poor; oftener it has been with rich.

III. Christ's Comfort of the Poor

1. Beatitude of Poverty (Lk. vi. 20). The poverty which is thus beatified is "that freedom from absorption in worldly interests, not that incubus which rests upon many resulting in helpless bondage to want and suffering." Has much to say about dangers and difficulties of rich, but nothing similar about poor. There are such, but Jesus thought them less.
2. Against over-anxiety, because of Father's knowledge of need of food, clothing, etc. (Mt. vi. 25-34).
3. Encouraged to pray for "bread." "Daily" may be translated "to-morrow's," "sufficient" (Mt. vi. 11).
4. Invitation to rest (Mt. xi. 28-30).
5. Appreciation of smallest service of poor (Mk. xii. 42. Compare Mt. x. 42).
6. Identification of Himself with the poor (Mt. xxv. 40, 45).

One might almost covet poverty in order to such comfort. Verily "Blessed are ye poor" !

46 The Social Teachings of Christ Jesus

IV. The Relief of Poverty

1. Poverty not necessary or permanent. Explain Mk. xiv. 7. To take this to mean that poverty must be acquiesced in is wrong. On contrary see Mt. xiv. 16. Truth is, in our Father's house is bread enough and to spare (Lk. xv. 17). Poverty is remediable and preventable.
2. Obligation to relieve poor implied in command (Mt. v. 43); common prayer (Mt. vi. 11); Golden Rule (Mt. vii. 12); Parables of Good Samaritan (Lk. x. 25 ff.), and Wicked Rich Man and Lazarus (Lk. xvi. 19 ff.); incident of Rich Young Man (Mk. x. 17-22).
3. Command to "give to him that asketh thee" (Mt. v. 42). Doctor Vedder calls attention to the fact that a false distinction between "deserving" and "undeserving" poor becomes excuse for not giving. Give *something* to each beggar.

Things to be given for relief of poor, according to individual needs: Money (this is ours not to distribute but to administer); opportunity; employment; a living wage; encouragement; church sympathy; oneself.

In order to right giving to all we must know the cause of poverty in each case. Is it due to the poor themselves—improvidence, laziness, extravagance, drunkenness, gambling, etc.? Due to society—

bad housing laws, poor sanitation, over-work, lack of vocational training, etc. ?
Due to Church in any degree ?

The ultimate relief and prevention of poverty is not through charity, education, legislation, but the development of character by means of the religion of Jesus Christ. Sin is the tap-root of poverty, and salvation from sin its only solution. The Church has the remedy and preventive. She must not withhold it.

V. Lessons and Queries

1. Is the poverty of the individual man cause or effect ?
2. What should be the attitude of the Church towards Organized Relief Associations and State Charities ?
3. What is the Christian attitude towards current Socialism ?
4. Realize the bigness and complexity of this problem ; involves housing, employment, temperance, etc. God's Spirit the guide to solution. God in the Church adequate to the work.

IX

SICKNESS

I. Jesus Took Cognizance of Sickness

1. Called it by several names, more or less descriptive of the malady in each case. (Study the Greek terms used in John xi. 4; Mt. x. 1; Lk. ix. 1.) Common honesty in the use of words implies Jesus' belief in the fact of sickness.
2. Silence in not declaring sickness to be unreal: Capernaum nobleman (John iv. 46 ff.); Peter's mother-in-law (Mt. viii. 14-17); Lazarus (John xi. 1 ff.); multitudes (Mt. iv. 23, 24).
3. Admission of reality of Lazarus' sickness (John xi. 3, 4. Compare vers. 11-14).
4. Use of relation of the sick and physician to illustrate His mission (Mt. ix. 12).

Christian Science is not only (1) unscientific and (2) unchristian; it is also (3) unsocial; in that it leads to self-deception and deception of others, neglect of the sick, exposure of others through non-observance of quarantine laws, and even to virtual murder. All the good that Christian Science does is overbalanced by its evil social effects.

II. **Jesus Opposed the Theory Current in His Day that all Sickness is the Result of Sin and the Penalty for Sin** (John ix. 1-3); either one's own sin or one's parents'.

III. **Yet Jesus in Some Instances Linked Sicknesses with Sin:** Capernaum paralytic (Mk. ii. 3, 5); impotent man of Bethesda (John v. 14).

This teaching of Jesus should lead us to care in the discrimination of sicknesses. Responsibility for sickness may be traced severally to (1) ancestors, (2) self, (3) other individuals, (4) community, state, society, (5) God. God is by no means the author of most of the sickness and sorrow in the world.

Sicknesses are of several kinds: (1) Preventable, (2) remediable, (3) incurable. What is the duty of State and Church towards each of these?

IV. **Jesus Healed Sicknesses** (A summary of articles "Disease" and "Cures" in Hastings' Dictionary of Christ and the Gospels: which see).

Among the kinds of sickness cured were (1) physical defect (Mt. ix. 32, 33; John ix. 1 ff.); (2) fevers (Lk. iv. 38, 39); (3) skin diseases (Lk. xvii. 12 ff.); (4) dropsy (Lk. xiv. 2); (5) nervous diseases (Mt. xvii. 15); (6) combined diseases physical and psychical.

50 The Social Teachings of Christ Jesus

Several things about Christ's cures are worthy of study :

1. Some instantaneous (Mt. viii. 3) ; some partial or progressive (Mk. v. 41-43 ; vii. 29, 30 ; John iv. 50, 53).
2. Some cures wrought in absence (John iv. 46 ff.).
3. In some cases used means : diet (Lk. viii. 55) ; oil and wine (Lk. x. 34).
4. Some cures associated with prayer (Mk. vii. 34 ; John xi. 41, 42 ; Mk. ix. 29).
5. Faith required in some cases : (1) Of the sick man (Mt. ix. 28, 29) ; (2) of others (Mk. ii. 5). In other cases no reference made to requirements of faith (Lk. xiv. 1-6 ; xxii. 51, 52 ; Mk. vi. 5).

This raises the questions of (1) faith cures ; (2) prayer as a means of healing, and as a social power.

V. Christ Pointed to His Cures as a Proof, One Among Many, of His Messiahship (Lk. vii. 21, 22).

VI. Christ Taught that Sickness is not a Necessary Part of the Natural and Divine Order (Lk. xiii. 11-17 ; esp. ver. 16). This is our obligation and encouragement to work for the banishment of sickness.

VII. Jesus, "the Great Physician"

His qualifications : (1) wisdom (Mk. ii. 5) ; (2) power (Mt. xxviii. 18 ; Lk. v. 17) ;

(3) commissioned (Lk. iv. 18); (4) sympathy (Mt. xx. 34); (5) cures are free (Mk. i. 32-34).

What He gives the sick: (1) Sympathy always; (2) healing often; this better than gift of money, for it is the power to earn money for themselves; (3) resignation and even joy, in view of fact that end of some sickness is the glory of God (John ix. 3; xi. 4).

VIII. Lessons and Queries

1. Medical science has its inspiration and sustenance in Christianity.
2. Physicians in order to best work should be Christians.
3. Medical Missions. Why not medical missionaries to city and home fields?
4. Sickness, accident and old age insurance.
5. Relation of Christianity to inoculation and vivisection?
6. The sin and crime of offering an unclean or unfit self in marriage. Voluntary celibacy sometimes demanded; sometimes enforced celibacy should be required. Requirement of physician's certificate as a prerequisite to the issuing of a marriage certificate is reasonable.
7. Eugenics aims at (1) prevention of disease; (2) the development of the best manhood.

X

PLEASURE

I. Jesus' Pleasures

1. Those of normal boyhood and young manhood in Nazareth.
2. "The Son of Man came eating and drinking" (Mt. xi. 18, 19). This in contrast to John Baptist ; even to extent of criticism ; but awaited the verdict of "wisdom."
3. Attended wedding festivals (John ii. 1-11). Even made wine to add to the gladness, thus giving pleasure.
4. Was present at feasts and dinners. In Capernaum (Mk. ii. 15-17). It may have been in His own house that this feast was given, though probably it was Matthew's (ver. 15 R. V. Compare Mt. ix. 10). He justifies Himself for eating with publicans and sinners. In home of Simon, the Pharisee (Lk. xi. 37-40). Made this dinner an occasion for teaching. Even invited Himself to dinner in a rich man's house (Lk. xix. 5).

II. Christ's Teachings Concerning Pleasure

1. He rejected fasting as a religious form, except for extraordinary circumstances (Mt. ix. 14-17).

2. True happiness is consistent with untoward circumstances (Mt. v. 3-12).
3. Pleasures may choke the good seed in the heart (Lk. viii. 14).
4. Pleasures to be guarded against lest through over-indulgence they make us unready for the coming of Christ (Lk. xxi. 34).
5. Present pleasures may bring future pain (Lk. vi. 25).
6. Pleasure compensates not for loss of the soul (Mt. xvi. 26).

Besides these specific teachings Christ announced certain principles which should regulate pleasures :

1. "All things are clean unto you" (Lk. xi. 41).
2. "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Mt. xxii. 21).
3. Love for others (Mt. v. 44).
4. Warning against giving occasion to others to sin (Mt. xviii. 7).

III. The Very Spirit of Christianity is Joy

1. Angels announced "good tidings of great joy . . . to all the people" (Lk. ii. 10).
2. "Gospel," which means good news (Lk. iv. 18).
3. Sermon on the Mount—"Christ's Inaugural"—begins with Beatitudes (Mt. v. 3-12).
4. Christ's gift of joy (John xv. 11).

54 The Social Teachings of Christ Jesus

5. The first word of the Risen Lord was "Rejoice" (Mt. xxviii. 9).

IV. The Limits of Pleasure (as defined by Doctor Hyde and others)

1. Pleasure is limited at the point beyond which the organ or faculty in pleasurable exercise is hurt.
2. Pleasure is limited at the point where one part of our complex nature is injured by the pleasurable exercise of another part.
3. Pleasure is limited at the point where it is bought or indulged at the price of another's injury.

"All pleasure which God cannot approve and our fellows cannot directly or indirectly share is bad. All pleasure that comes of healthy exercise of body, of rational exercise of mind, of sympathetic expansion of the affections, of strenuous effort of the will, in just and generous living, is at the same time a glorifying of God and an enrichment of ourselves. All pleasure which sacrifices the vigor of the body to the indulgence of some separate appetite, all pleasure which enslaves or depraves or embitters the persons from whom it is procured, all pleasure which breaks down the sacred institutions on which society is founded, is shameful and debasing, a sin against God and a wrong to our own souls" (Hyde).

V. Lessons and Queries

1. The duty of watchfulness and prayer in our pleasures.
2. Doubt of the rightfulness of a pleasure is its prohibition to *us*.
3. How far should Christians enter into society and take part in its pleasures? Examples of Frances Ridley Havergal and Phillips Brooks.
4. Apply Christ's principles to moving pictures, the theater and opera.
5. How far should the State provide and regulate public amusements?
6. The right of children to play.
7. An investment for capitalists—in giving pleasures to the poor.
8. A new crusade for Christians. "Our fathers delivered the Holy Land from the Infidel. There is another holy land which brigands, thieves, the profane pollute every day. It is the land of laughter and pleasure. They have so thoroughly ravished and disfigured it that it is not recognizable. But by the God of spring-times and of the stars, by the loving kindness which gives the fresh laugh to the lips of children and the sweet intoxication to the heart of youth, this holy land shall not remain in the hands of infidels. It is ours, and we will regain it" (Wagner).

XI

THE SABBATH

(A Rest Day for All)

I. The Attitude of Christ towards the Sabbath as He Found it

1. The Institution (Gen. ii. 2, 3). Among other nations than the Jews; *e. g.*, the Babylonians.
2. Legislation concerning (Ex. xx. 8-11, etc.).
3. Abused; by too many and too strict laws, which made the day a burden.
4. Abuses corrected by Christ. Corrections so many that to some He seemed blasphemous. He made so many changes in the traditional observance of the day some have inferred wrongly that He meant to abolish it. The institution itself was preserved by Christ.

II. Teachings of Christ Concerning the Sabbath

1. Reënacted the ten commandments (Mt. v. 17-20). These being ethical in their nature are for all times and peoples.
2. The Son of Man is Lord of the Sabbath (Mk. ii. 28).
3. Declared the Sabbath made for man and not man for the Sabbath (Mk. ii. 27). The Sabbath is not an end, but a means

to an end ; the end is man—the whole man. The benefit to man is the test of all Sabbath laws, both of the Old Testament and modern statute-books.

4. Good works are lawful on the Sabbath (Mt. xii. 12).
5. Laid down the general principle that God “desires mercy and not sacrifice” (Mt. ix. 13). Deeds of kindly service are better than ceremonial observances of days and rituals.

These teachings of Christ were illustrated and enforced by His conduct. He kept the Sabbath habitually (Lk. iv. 16). Yet worked miracles and otherwise broke traditional Sabbath laws, and defended Himself and His disciples in so doing (John ix. 1 ff. ; Lk. xiii. 10 ff. ; Lk. xiv. 1 ff.). Went to a festal meal on the Sabbath (John xii. 1). Jesus thus kept all the Sabbath laws “except where human refinements hindered spiritual service.”

“The reality of the Sabbath is to be sought in the ideal of the Sabbath. Its authority is not formal, conventional, repressive ; it is human, enriching, spiritualizing. What makes a man more a man is a Christian use of the Sabbath, but a man is not more a man when he is undevout, ungirt or torpid. Jesus does not lower the level of the day of rest ; He lifts it, and it becomes a real day of the Lord through

58 The Social Teachings of Christ Jesus

its revival of the ideal life of a man”
(Peabody).

III. The Sabbath, in its Social Value, One of God's Best Gifts to Man

1. To man as an individual. To body ; mind ; spirit. Weariness, broken health, inefficiency and premature death are the results of work through the seven days. “The Sabbath, having been ordained at Creation (Gen. ii. 2, 3), its roots are grounded in the necessity of the human constitution ; and it must last as long as man is what he now is.”
2. To man as member of family. “The Home Day.”
3. To man as member of the State. “The Weekly Independence Day.” “On it every employee should be allowed to come out from under human mastership and stand erect, with no master but God, and devote the day to the culture of intelligence and conscientiousness and the spirit of equality, which are the necessities of life in a republic” (Crafts). France, in the Revolution, found it unwise to try to do without the State. Japan adopted the Sunday rest day in 1876 ; Korea a few years later.
4. To man as a member of Society. The Sabbath is necessary to the ethicizing of social relations and obligations.

5. To man as a child of God.

Two things follow : (1) Jesus, in insisting on Sabbath observance, is the best friend of tired toilers ; (2) he who advocates the abolition of the Sabbath or its lax observance is no friend to men.

IV. Application of Christ's Teachings

1. To Sunday labor, voluntary or enforced.
Twenty per cent. of American workmen toil through seven days.
2. To Sunday entertainments, amusements, recreations, etc. Should the State and the Church provide these ?
3. To church attendance.

V. Lessons and Queries

1. Greed the supreme enemy of the Sabbath : the employer's greed ; the employee's.
"Seven days' work is a disgrace to the worker, the concern for which he works, the nation and the Church."
2. Acquaint yourself with the Sabbath laws of your own state. Should new laws be enacted ; if so, what laws ? The State should declare a six days' work week as the maximum.
3. Include instruction in the public schools about the Sabbath as instruction about temperance is now included.
4. What is the economic value of the Sabbath ?

60 The Social Teachings of Christ Jesus

Its effect upon the efficiency of land, machinery, beasts of burden, men?

5. The cry of many to-day for a rest day—barbers, trainmen, postmen, actors, etc. Let them have it!
6. Describe what you think an ideal way of spending the Sabbath.

XII

THE SALOON AND THE DRINK TRAFFIC

I. The Practice of Christ Jesus in the Use of Wine

1. He drank wine, the light wine of the country, as did the people of His day, at common and festival meals (Lk. vii. 34 ; v. 29, 30). This wine very different from the stronger wines and other drinks of His time and ours. It was the Jewish custom to use light wines at meals, and Jesus followed the custom. Had it been the custom then to use strong drinks, as it is now and with us, Jesus beyond doubt would not have conformed, but would have resisted. No argument can be based on this for the rightfulness of the drinking customs of to-day.
2. He turned water into wine at Cana's wedding feast (John ii. 1-11). We may be sure that Christ's wine would not hurt those for whom He made it.
3. He used wine in the institution of the Lord's Supper (Mt. xxvi. 26-29).

Remarks

1. This practice of Jesus argues no blindness to or disregard of the dangers in the use of wine, even light wine. He warns against the danger (Lk. xxi. 34) ; holds up drink-

62 The Social Teachings of Christ Jesus

ing servants to reprobation (Lk. xii. 45) ; counsels watchfulness and prayer against all forms of temptation (Mt. xxvi. 41).

2. While arguments for the right to use *the kind of wine* which Christ used and *as* Christ used it may be based upon His practice, yet it is vastly better and in accord with the whole spirit of Christ's life and teachings, in view of the wrong uses made of wine to-day, its greater danger of leading to the use of strong drink, and the fearful ravages which alcohol in all forms is working in the modern world, to forego the right for the sake of self and others and touch no wine at all. It is at most the surrender of a slight personal pleasure for the safeguarding of multitudes against a real peril. The supreme principle and practice of Christ Jesus is *self-denial for the good of others*.
3. The saloon and drink traffic of to-day a more serious and consequential problem than in Christ's time. The saloon encourages, fosters and creates a thirst for strong drink, is altogether a social and moral evil and menace, and demands the utmost effort of all men to abolish it.

II. Principles and Sayings of Christ Jesus which Oppose the Saloon and Liquor Traffic

1. The very mission of Jesus, who came "to preach good tidings to the poor ; to pro-

claim release for captives ; to set at liberty them that are bruised ” (Lk. iv. 14-21).

2. The Ten Commandments, reënacted by Christ, the violation of which the saloon aids and abets. Take as examples the third, sixth and seventh commandments.
3. The Lord’s Prayer ; especially the petitions, “Thy Kingdom come,” “Thy will be done,” “Lead not into temptation.”
4. The Great Commission (Mt. xxviii. 19, 20).
5. The precept of perfection (Mt. v. 48).
6. Warning against causing self or others to stumble (Mt. xviii. 5-14). Compare Romans xiv.
7. Love for neighbors as for self (Mt. xix. 19).
8. Against wastefulness (John vi. 12).
9. Counsels to readiness for Christ’s coming (Lk. xii. 35-40).

III. Unsocial Aspects of the Saloon and Drink Traffic which Conflict with the Principles of Christ

1. Lowers the quality of manhood.
2. Bears most heavily on defenceless women and children.
3. Breeds lust and profanity and other crimes.
4. Corrupts politics ; city, state, national.
5. Is economically wasteful.
6. Breeds poverty. To what extent is poverty an effect or a cause of drink ?
7. Lowers the wages of working men. Work-

64 The Social Teachings of Christ Jesus

ing men are of all classes most hurt by the liquor traffic.

8. Fosters "the Trust." "There is a Brewers' Trust and a Distillers' Trust, and between them they not only manufacture the great bulk of the liquor made, but control the retail trade."
 9. Slays more than the combined wrongs of war, famine and pestilence.
 10. Hinders and counteracts the social gospel in non-Christian lands.
- "Eighty per cent. of all social ills are due to drink," while it does not relieve or meet one single want of man.

IV. Arguments against the Abolition of the Saloon and Liquor Traffic

1. "Curtails personal liberty." "The greatest curtailment of individual liberty in history is the ten commandments."
2. "Will throw multitudes out of employment."
3. "Will affect the property rights of others."
4. "The saloon the Working Man's Club."
5. "A moral evil cannot be cured by law."
6. "Prohibition does not prohibit."

V. Lessons and Queries

1. Should fermented wine be used in the Lord's Supper?
2. Should Christians rent property for saloon use?

3. Should the army "canteen" be reëstablished by the United States?
4. Should liquor manufacturers or sellers be received into church membership?
5. Better temperance instruction should be required in day- and Sunday-schools.
6. The quickest way to enlist all men in the fight against liquor is to make it unprofitable.
7. Should Christian people advocate State Ownership, High License, National Prohibition, State Prohibition, or Local Option?
8. The most terrible enemy that our country has to fear is Drink!
9. The tap-root of the drink habit and traffic is Sin. The only effective remedy is Christ!

XIII

DIVORCE

I. The Teaching of Christ

Fuller and more explicit than His teaching on any other social problem (Mt. v. 31, 32; xix. 3-12; Mk. x. 2-12; Lk. xvi. 18). Analysis:

1. Pharisees' question (Mt. xix. 3), "Is it lawful to put away one's wife on any pretext?" Had to do with the causes for divorce, divorce itself they thought sanctioned by Mosaic law (Deut. xxiv. 1-4).

2. Christ's answer.

(1) Refers to pre-Mosaic constitution of marriage, based upon the nature of man and woman, as an indissoluble bond; constituted such by God at man's creation (Mt. xix. 4-6a).

(2) Adds His own prohibition of the tie's disruption (Mt. xix. 6b).

(3) Declares the Mosaic sanction of divorce inimical to the original divine constitution of marriage (Mt. xix. 8b); explains that it was an accommodation (Mt. xix. 8a), and therefore faulty and temporary.

(4) Declares divorce allowable for but one cause (Mt. xix. 9a). Note that in Mark's

earlier gospel (Mk. x. 11), and Luke's later (Lk. xvi. 18) no exception is made in the prohibition of divorce.

- (5) Adds that a man who divorces his wife and marries another is an adulterer (Mt. xix. 9a; Mk. x. 11; Lk. xvi. 18a); a woman who divorces her husband and marries another is an adulteress (Mk. x. 12); he (she) who marries a divorced woman (man) commits adultery (Lk. xvi. 18b; Mt. v. 32b).
- (6) Answers disciples' difficulty : implying that marriage in first instance is not obligatory ; better for some people to remain unmarried ; but once married the bond is indissoluble till death, save for one cause (Mt. xix. 10-12). "The alternatives are permanent union in marriage or permanent purity out of marriage" (Peabody).

Remarks

- 1. "Human law did not create, and therefore cannot annul marriage. It can only recognize and protect it."
- 2. Christ holds up for both sexes one standard in requirement and penalty.
- 3. "Divorce regarded by Jesus as impossible, except as a formal recognition of a union already broken" by unchastity.
- 4. The alone ground for divorce allowed by Jesus stands in total opposition to the

68 The Social Teachings of Christ Jesus

many grounds recognized to-day, as many as twelve in some states.

5. Separation in some cases may be right and wise ; but not divorce.

II. Social Ill-Effects of Divorce

1. Upon the parties to the divorce : hurt hearts ; shadowed lives ; temptation to unchastity.
2. Upon the children of divorced parents : economical, intellectual, moral, spiritual.
3. Upon the family as an institution.
4. Upon society. “ Biologically the family is the primary cell of the whole social organism.” “The loosening of the marriage tie is the premonition of a general landslide of social morality” (Peabody).
5. Upon the State and the Church, the unit of which is, not the individual but the family.

III. Causes of Divorce

1. Money : marriage for money ; failure to provide ; extravagance, etc.
2. Non-ownership of homes. Majority of divorces are of persons living in apartments, boarding-houses, hotels.
3. Drink. One-fifth of all divorces have to do with drink.
4. Voluntary childlessness.
5. Impurity.
6. Irreligion.

IV. Preventives of Divorce

1. Improved marriage laws.
2. Early marriage. Statistics prove fewer divorces among those married early in life.
3. Instruction in the domestic arts and the care of the home.
4. Religion in the home. "No two Christians, who have caught and kept alive the Christian spirit in the married state ever were or ever will be, ever wished to be or can be divorced" (Hyde). The home altar, forgiveness, reconciliation, forbearance.
5. Punishment by law for husbands who fail to provide for support of wife.
6. National uniform divorce law. Present diversity of laws. Some things the national law should include: (1) One ground only for divorce; (2) definite time between grant of divorce and remarriage, even of innocent party; (3) forbid remarriage of co-respondent or guilty divorcee; (4) publicity in all divorce trials and decrees; (5) restriction of number of divorce courts to two or three in each state, etc.

V. Lessons and Queries

1. Should ministers remarry divorced persons?
2. Should a Christian marry a non-Christian?
3. Is the Roman Catholic Church right or consistent in the matter of divorce?

70 The Social Teachings of Christ Jesus

4. Study the divorce laws and statistics of your state.
5. The influence of "Feminism" on marriage and divorce.
6. "How to be happy though married."
7. Needed! "Heroic fidelity to an ideal."

XIV

THE SOCIAL EVIL

I. The White Christ

Himself without sin (John viii. 46), He is the example of and the inspiration to purity.

II. Teachings of Christ Jesus which Oppose the Social Evil (1) Fatherhood of God ; (2) brotherhood of men ; (3) each a neighbor to all ; (4) Golden Rule ; (5) the re-enacted commandments, including the seventh ; (6) the counsel to perfection (Mt. v. 48) ; (7) purity of heart a condition of seeing God (Mt. v. 8) ; (8) inward lust a sin (Mt. v. 27-30) ; (9) warning against causing another to sin.

Christ taught, not celibacy, but chastity, chastity in and out of marriage. Married life, according to Christ's teachings, is the normal state for adult man. "Chastity is not a virtue pertaining to one condition of life. There may be unchastity within the marriage bond, and even in the condition of celibacy. There is, on the other hand, no purer chastity than in the union of chaste lives. Chastity is such maintenance of the body that it

72 The Social Teachings of Christ Jesus

shall be the willing and effective servant of the Christian character ; and unchastity is the domination by lust and appetite of a life which should be the instrument of the Kingdom of God. Celibacy takes account of the immediate virtue of the single life. Chastity contemplates the future and presents to another life, for whom it would gladly sacrifice itself, an unstained body, fit to be an offering of love. It takes account of one who is yet unloved, and of others who are as yet unborn ” (Peabody).

III. The Guilt of the Social Sin

1. Against the individual who commits it :
body, mind, soul.
2. It involves directly another, or others.
“The reason why a true-hearted, noble man cannot walk in the ways of licentiousness is not the selfish fear of physical contamination or social reprobation. It is because he cannot take pleasure in the banishment of a daughter from the household of her father ; in the infamy of one who might have been a pure sister in a happy home ; in the degradation of one who ought to be a wife, proud of the love of a good man and happy in the sweet joys of motherhood ” (Hyde).
3. Involves often through physical contamination others, even the innocent.
4. Involves through heredity unborn children.

Inherited indirect results are “blindness, paralysis, feeble-mindedness, imbecility, malformations, organic diseases of many kinds.”

5. Undermines the institutions of marriage and the family.
6. Involves the nation in its purity of blood and moral fiber.

IV. Causes of the Social Evil

1. Ignorance. The unwisdom of keeping children ignorant of sex, its dangers, etc.
2. Poverty, especially the underpay of girls and women.
3. Improper housing conditions, which render privacy and modesty impossible.
4. Fatigue from overwork.
5. The double standard of morals.
6. Sin in the heart. This the first cause. Nothing but Christ's regeneration of individual men and women will remove or lessen the evil.

V. Institutions that Foster the Social Evil

1. The saloon and the liquor traffic. “A careful scientist has called alcohol the indispensable vehicle of the business transacted by the slave-traders, and has asserted that without its use this trade cannot long continue” (Addams).
2. Public dance-halls.

74 The Social Teachings of Christ Jesus

3. Picture show places.
4. Unguarded public parks and other recreation grounds.
5. "A standing army and navy is a standing invitation to vice" (Vedder).

VI. The Social Evil is Preëminently Man's Sin— not Woman's

For every fallen woman there are five fallen men. Men support it. Men excuse it. Commercialized vice is a business organized and operated and patronized chiefly by men, and to men go most of the profits.

VII. Preventives of the Social Evil

1. Social ostracism of the fallen man, as now of the fallen woman.
2. Education, in which parents, teachers, Sunday-school teachers and pastors work together.
3. Inculcation of reverence for man, for self and others. "Reverence is the root from which purity grows."
4. Strict surveillance of amusement places, theaters, picture shows, playgrounds; closer guard of boys and girls on the streets.
5. Exclusion of children from all night work, and minors from street trades and work in the theaters.
6. Legislation. Stricter laws with severer

penalties. Laws that bear equally on men and women. Better laws against solicitors. Severer treatment of white slavers. "Legal elimination of the money profit." Rigid enforcement of the law by police, courts and sheriffs.

VIII. Lessons and Queries

1. The utter guilt of indifference to the magnitude and sinfulness of the social vice.
2. The social evil is not necessary or inevitable.
3. Study the tenderness with which Christ Jesus treated fallen women (John vii. 50-viii. 11).
4. Should the social evil be licensed? What is the practical value of segregation?
5. "Where shall we look to recruit the ever-failing ranks of these poor creatures as they die yearly by the tens of thousands? Which of the little girls of our land shall we designate for this traffic? Mark their sweet innocence as to-day they run about in our streets and parks prattling and playing, ever busy about nothing; which of them shall we snatch as they approach maturity to supply this foul mart?" (Dr. Howard Kelly, quoted by Jane Addams).

XV

PRISONERS AND CRIMINALS

I. Christ Jesus as a Prisoner

Wrongly arrested; ill-treated while under arrest; falsely tried; unjustifiably convicted; put to cruel death (Mt. xxvi. 47-xxviii. 56; Mk. xiv. 43-xv. 41; Lk. xxii. 47-xxiii. 49; John xviii. 1-xix. 37).

His consequent sympathy for all prisoners.

II. Christ Jesus' Treatment of Prisoners

(1) John Baptist (Mt. xi. 2-15; Lk. vii. 18-28); (2) The Sinful Woman (John viii. 1-11); (3) Thief on the Cross (Lk. xxiii. 39-43).

Mark this discriminating judgment and treatment of prisoners: His patience with John Baptist in his depression and consequent doubt, and His commendation of him; His admission of the guilt of the sinful woman (and His confusion of her guilty accusers) and the thief on the Cross, and His pardon of both.

No duty is more urgent than careful discrimination in judgment of and dealing with prisoners. Not all prisoners are crim-

inals, and not all who commit the same crime are equally guilty.

III. Teachings of Christ Jesus which Bear upon the Treatment of Prisoners and Criminals

1. General : (1) The worth of a man, even the criminal as a child of God (Mt. vi. 9), a brother (Mt. xxiii. 8) and a neighbor (Lk. x. 25-37) ; (2) the Golden Rule (Mt. vii. 12) ; (3) the beatitude of mercifulness (Mt. v. 7) ; (4) love of enemies (Mt. v. 43-48).
2. Special : (1) His mission is to them (Lk. iv. 18) ; (2) He rewards kindnesses done them (Mt. xxv. 34-46) ; (3) He identifies Himself with them (Mt. xxv. 40, 45).

The humaner treatment of prisoners and criminals to-day and in Christian countries is directly due to the teachings and example of Christ Jesus.

IV. Some Prolific Causes of Crime

The ultimate cause in every case is an evil heart, a heart of selfishness and self-will. Any study of criminology which does not recognize this tap-root is defective.

Next to this the two general causes are : (1) heredity, as in the case of the thieving tendency, morbidity, etc. ; (2) environment, as in the slum or the sweat-shop.

Besides these are specific causes which are to a

78 The Social Teachings of Christ Jesus

large extent both preventable and remediable :

1. Ignorance ; particularly is this true of misdeeds of children.
2. Idleness ; equally of the idle rich and the idle poor.
3. Poverty ; as, *e. g.*, the wrong deeds of underpaid shop girls and factory women.
4. Sex ; especially among the rich.
5. Drink and drugs ; it is estimated that seventy-five per cent. of all crime is due to drink.
6. Life on the streets ; accustoming the innocent to the sight of crime, to temptation, and the consequent dulling of the moral sense.

V. Stages in the Lives of Prisoners and Criminals which should be Marked and Determine Treatment

1. While under arrest and awaiting trial : presumed innocent until proved guilty ; separation of juveniles and adults, of "first-timers" and former offenders ; non-imprisonment of children but supervision by probation officers. " Probation has saved many of both sexes from exposure, shame, and loss of situation, in cases where they had committed their first offense, and not only saved them for the time being, but for all time."

2. While on trial.
3. Under conviction and while serving sentence : clean prisons and wholesome food ; reasonable recreation and amusement ; assignment to some trade and pay for work done (this for the support of the family while deprived of its wage-earner, and for the accumulation of a fund with which to begin life anew after discharge) ; an indeterminate sentence ; education (prison thus being made what Doctor Vedder calls "the university of another chance") ; social worship of God ; in some cases parole on good behavior.
4. After release : help in finding employment and beginning life anew ; protection and encouragement by the church ; each discharged prisoner might well be taken under brotherly oversight by an individual established Christian.

VI. Lessons and Queries

1. What is the end of punishment : protection of society ; deterrence of crime ; salvation of the criminal ?
2. Importance of a true terminology as a deterrent of crime. Call certain sins by their true names and they will not be so lightly committed : "falsehood" *vs.* "lie" ; "defalcation" *vs.* "theft" ; "indiscretion" *vs.* "adultery" ; "divorce" *vs.* "adultery."

80 The Social Teachings of Christ Jesus

3. "We must make it so that the poor man will have as nearly as possible an equal opportunity in litigation with the rich man: and under present conditions, ashamed as we may be of it, this is not the fact" (Taft, quoted by Vedder).
4. Study the relation of crime to: (1) non-religious instruction in the public schools; (2) moving-picture shows and low theaters; (3) the publicity given by the press to the details of criminal acts; (4) abuse of the pardoning power.
5. Is lynch-law effective or justifiable?
6. What is the proportion of criminals of native to those of foreign born Americans; and why the difference?
7. Criminals who destroy law are more guilty and dangerous than those who break laws. "We often find three classes constituting an oligarchy. (1) Saloon-keepers, gamblers, and others who engage in business that degrades. (2) Contractors, capitalists, bankers and others who can make money by getting franchises and other property of the community cheaper by bribery than by paying the community. (3) Politicians, policemen and judges who are willing to seek and accept office with the aid and endorsement of the classes already mentioned. These three classes combine and get control of the party machine. They nominate and elect men

who will agree to help them rob the city or state for the benefit of themselves and who will agree also not to enforce the laws in regard to the various businesses that degrade a community. These constitute a class of criminals very different from ordinary criminals who break laws. These men destroy law." (Abridged from S. S. McClure.)

XVI

WAR

- I. Christ Jesus "the Prince of Peace" (Is. ix. 6)
 1. His advent in a time of universal peace.
 2. His mission one of peace and good will to all men (Lk. ii. 14).
- II. General Teachings of Christ Jesus which Oppose War

Preliminary to the study of these we must insist upon a single standard of ethics for the individual and the nation.

 1. Fatherhood of God (Mt. vi. 9 ; v. 45).
 2. Brotherhood of man (Mt. vi. 9 ; xxiii. 8. Compare Acts xvii. 26).
 3. Neighborship (Mt. xxii. 39 ; Lk. x. 29 ff.).
 4. Sanctity of human life (Mt. xii. 12 ; xvi. 26).
 5. Forgiveness (Mt. vi. 14, 15 ; xviii. 21 ff.).
 6. Economy (John vi. 12).
 7. Arbitration of disputes (Mt. xviii. 15 ff.).
 8. Love for enemies (Mt. v. 43-48).
 9. The means of establishing God's Kingdom in the world is not force (John xviii. 36).
 10. The whole spirit of the Lord's Prayer, and certain definite petitions: "Father," "Our," "Thy Kingdom Come," "Thy will be done," "Give daily bread," "Forgive as we forgive," "Deliver from evil," "Thine the glory," etc.

III. Special Attention should be Given to Christ's Law of Non-Resistance

1. The law (Mt. v. 39-41).
2. Given in opposition to Mosaic "lex talionis" (Mt. v. 38).
3. Meaning and scope. No physical opposition to adverse evil forces; rather, overcome evil with good. Reconcile with certain sayings of Christ (Mt. x. 34; Lk. xxii. 36. Compare Mt. xxvi. 52); with the conduct of Christ (John ii. 13 ff.; Lk. xix. 45).

In the light of this teaching all wars for vengeance and conquest are wrong; wars for defence, principle, protection of the weak and helpless may be right as a last desperate resort.

Does the charge of "cowardice" in the non-resistance of evil make one a coward? Needed, a new courage!

IV. The Unsocial Effects of War

"War converts mankind into two classes: beasts of prey, or beasts of burden."
"War is hell."

V. Some Things that Need to be Refuted

1. Alleged justifications of war: (1) As a school for the culture of manhood; (2) as a means for progress of freedom; (3) as means for intervention in behalf of others; (4) in accord with natural law of survival of fittest.
2. "War is inevitable." Grant's testimony:

84 The Social Teachings of Christ Jesus

“Although I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword.” One hundred years of peace between Great Britain and the United States the proof of the possibility and advantages of international peace.

VI. Some Preventives of Future Wars

1. Study of real causes of most modern wars :
(1) Racial antagonism ; (2) national traditions and ideals ; (3) greed ; (4) vanity ; (5) class interests.
2. Realize, not idealize war as we do now.
3. Exalt in literature, art, oratory, the heroes and victories of peace, rather than of war as now.
4. A new conception of “Old Glory.”
5. Expose the shame of war. War is shameful to all directly or indirectly, nearly or remotely concerned in it.
6. Establishment of (1) an international court of arbitration ; (2) police ; (3) army.
7. Disarmament by nations. Armament a burden, a temptation, a menace. Venture something for God !

VII. Lessons and Queries

1. Should military organizations of boys and men—“brigades,” etc.—be allowed in connection with the church ?

2. Should the Panama Canal be fortified?
3. What ground is there for the alleged failure of Christianity to prevent war?
4. Christ died to defeat wrong; did not organize a war against it.
5. The cultivation of peace the first and chief duty of our times. A call to stop war to (1) women; (2) bankers and financiers; (3) laboring men; (4) manufacturers and merchants; (5) newspaper men; (6) literary men; (7) teachers; (8) military men; (9) preachers; (10) all Christians. Let these refuse to take up arms; nations would then find other ways of settling their quarrels.

“Straightway the word ‘Fire!’ is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury and anew shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! Their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot!” (Carlyle, cited in Hughe’s “Philanthropy of God”).

XVII

THE STATE

I. Christ's Attitude towards the State

1. Loved His country, "His own country" (Mt. xiii. 54, 57); enough to die for it.
2. Kept its laws, refusing to be made a king, or to start a political revolution (John vi. 15; and at Triumphal Entry, Mk. xi. 1-11).
3. Recognized right of taxation (Mk. xii. 17), and paid taxes (the temple tax, Mt. xvii. 24-27); what it included.
4. Loyal to national institutions: temple, synagogue, etc.
5. Recognized first claim of His country (Mt. x. 6; Lk. xxiv. 47).
6. Warned it of its perils (Mt. xxiii. 37-39).
7. Rebuked its officials (Mt. xxiii. 1-36).
8. Wept over its sins and impending doom (Lk. xix. 41-44).

Jesus Christ a model citizen.

II. Christ's Teachings Concerning the State

1. Negative; by silence and non-condemnation admitted right of the State to exist and to lay claims on its citizens (Mt. xvii. 24-27).

2. Recognized political power as given from above (John xix. 10, 11). What bearing has this on "the divine right of kings" and "passive resistance"?
 3. Used the relation and duties of king and citizen to illustrate His doctrine of the Kingdom of God.
 4. The separation of Church and State (Mk. xii. 13-17, especially ver. 17). Study carefully what this implies.
- "Coöperation of the religious and political forces of the community furnishes the positive solution of Church and State. . . . Historical experience has compelled us to separate Church and State because each can accomplish its special task best without the interference of the other. But they are not unrelated. Church and State both minister to something greater and larger than either, and they find their true relation in this unity of aim and service. When the State supports morality by legal constraint, it co-operates with the voluntary moral power of the Church; but if it should seek to control the organization and influence of the Church by appointing its officers or interfering with its teaching, it would tamper with the seed-plot of moral progress. When the Church implants religious impulses towards righteousness and trains the moral convictions of the people,

88 The Social Teachings of Christ Jesus

it coöperates with the State by creating the most delicate and valuable elements of social welfare and progress ; but if it should enter into politics to get funds from the public treasury or police support for its doctrine and ritual, it would inject a divisive and corrosive force into public life. The machinery of Church and State must be kept separate, but the output of each must mingle with the other to make social life increasingly wholesome and normal. Church and State are alike but partial organizations of humanity for special ends. Together they serve what is greater than either : humanity. Their common aim is to transform humanity into the Kingdom of God " (Rauschenbusch).

III. Teachings of Christ Jesus which Involve Politics

1. Christians are " Light " (Mt. v. 14); " Salt " (Mt. v. 13).
2. The Golden Rule (Mt. vii. 12). Ingalls said it has no place in politics. Hay practiced it in diplomacy.
3. " Seek first the Kingdom of God and His righteousness " (Mt. vi. 33).
4. The three laws of Jesus, which, according to Doctor Strong, are (1) Service (Mt. xx. 25-28); (2) Sacrifice (Mt. xvi. 24, 25); (3) Love (Mt. xix. 19).

IV. Certain Aims of Christ Jesus which Involve Political Relations and Duties

1. The happiness of men (Mt. v. 3-12).
2. Marriage (Mt. v. 27-32).
3. World-wide peace (Lk. ii. 14).
4. The Kingdom of God on the Earth (Mt. vi. 10).

V. Lessons and Queries

1. Study the influence of Christianity in shaping American civilization : Jesuits, Puritans, German Pietists, Moravians, Quakers, Scotch-Irish, etc.
2. Dangers to our country : materialism ; lawlessness ; indifferentism ; putting private interests above those of the community and nation ; party-politics.
3. To live for one's country sometimes a more imperative and noble thing than to die for it.
4. Can a politician be a Christian ? Matthew. Gladstone.
5. What should be the attitude of a Christian politician towards those who elected him : representative or leader ?
6. America's need is politicians with the vision and spirit of Christ Jesus.
7. A motto for State and Church—"In this Sign, Conquer."

XVIII

MISSIONS

- I. **Christ Jesus Himself the Cosmopolite.** "For Him there were no race prejudices, no party lines, no sectarian limits, no favored nation." Though born a Jew (Lk. ii. 4) He is the "Son of man" (Mt. xvi. 13) and "the Man" (John xix. 5).
- II. **The Kingdom of God Universal in Extension** (Mt. vi. 10) and **Intension** (Mt. xiii. 33). (See Chapter III, i. 2.) It includes social relations and duties.
- III. **Teachings of Christ Jesus which Impel to Social Service in all Lands**
Besides the broad principles of (1) the Fatherhood of God, (2) the brotherhood of man, (3) the neighborhood of all men, there are the specific teachings :
 1. Christ came to save the world (John xii. 47).
 2. "The field is the world" (Mt. xiii. 38).
 3. Christians "the salt" and "the light" of *the world* (Mt. v. 13, 14).
 4. Preaching the Gospel is to be to all nations for a witness (Mt. xxiv. 14).
 5. The uplifted Christ is to draw all men unto Himself (John xii. 32).

6. Prophecy of comers from the world's ends (Mt. viii. 11).
7. Christians are to be Christ's witnesses to the ends of the earth (Acts i. 8).
8. The Great Missionary Commission (Mt. xxviii. 16-20).

Reconcile with Mt. xv. 24 and Mt. x. 5, 6. These limitations and restrictions were temporary. "The reasons were adequate, the disciples had to be fully trained; the Kingdom of God had to be preached to the people who had been disciplined by the providence of God to receive it; the Gospel had to be completed by the full disclosure of the redemption of grace, in the death and resurrection of the Saviour" (Hastings).

IV. Social Forces Appointed by Christ Jesus for the Extension of the Kingdom of God to all the World

1. Prayer (Mt. vi. 10). This is preëminently a social force; individuals, homes, communities may be changed by prayer into better living.
2. Healing (Mt. xx. 8). This is the warrant and motive for medical missions, dispensaries, hospitals, etc.
3. Teaching (Mt. xxviii. 19, 20). This impels to the founding of schools, colleges, etc.
4. Preaching the Gospel (Mt. xxviii. 19, 20)

92 The Social Teachings of Christ Jesus

which is a social Gospel, the Gospel of "The Kingdom of God."

"From its modest haunts of Church and School, of hospital and asylum, and through its unostentatious instrumentalities of literature, personal example, regenerated home life, and sanctified individual character, it is destined to go forth conquering and to conquer, as a potent regenerator of society and the maker of a new civilization" (Bliss).

V. General Considerations Urging to World-Wide Social Service

1. The social conditions and needs of non-Christian peoples are the same, in intensified degree, as those in our own country. Human nature, sin and its consequences are everywhere the same. For example, the city problem, the family, the living wage, the drink problem, etc.
2. What Christianity has done for the social betterment of our own country it can do, and must be made to do, for non-Christian lands. The evils found among other nations have been cured, or are in process of curing, in our home land.
3. Purely social conditions are among the supreme hindrances to the evangelization of the nations, as *e. g.*, caste in India, the position of woman in Mohammedan lands, the opium habit in China. Social

service opens doors, creates an atmosphere, illustrates the purpose and spirit of the Gospel of Christ, and so prepares the way for evangelistic work.

4. The social salvation of our own country is involved in that of non-Christian nations. Industrial problems, poverty, the public health, the preservation of the family ideal and of the Sabbath as a rest day for all, are involved in the immigration of multitudes from alien civilizations. America is in peril of being drawn into war at any time by nations whose estimate of war is other, lower than, the Christian ideal. All our national problems are world problems.
5. The danger of all mission work is in trying to save individual souls without saving at the same time their environment, the society of which they are a part.

VI. Testimony is Abundant that Christianity as a Social Force is Effective in non-Christian Lands

President Taft: "Until I went to the Orient . . . I did not realize the immense importance of foreign missions. . . . No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis of hope of modern civilization in the growth

of popular self-government. . . . I think I have had some opportunity to know how dependent we are on the spread of Christianity for any hope we may have of uplifting the peoples whom Providence had thrust upon us for guidance." Concerning the modern movement in China, he says: "It found its inspiration, and had its progress, in the foreign missionaries that had been sent there to introduce Christian civilization among that people. The missionary stations are the outposts of civilization. Each missionary with his house and his staff forms a nucleus about which gathers an influence far in excess of the numerical list of converts."

King George sent to the Edinburgh Conference this greeting: "The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind."

The Imperial German Colonial Office sent to the same Conference these words: "It recognizes with satisfaction and gratitude that the endeavors for the spread of the Gospel are followed by the blessings of civilization and culture in all countries."

The Chinese Director General of Education at Nanking a few years ago, himself not a Christian, declared that the old moral maxims of Chinese education, though they ex-

pressed abstract truths, had no spiritual motives back of them, and that the old and formalized religion had been divorced from morality, and said, "The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion. That is why we wish you to teach it in our leading schools."

The Right Honorable Winston Churchill, M. P., testifies concerning mission work in Uganda :

"It comprises every form of moral and social activity. Apart from their spiritual work the missionaries have undertaken and are now maintaining the whole educational system of the country. They have built many excellent schools. The whole country is dotted with mission stations, each a center of philanthropic and Christian effort. There are good hospitals, with skilful doctors and nurses, in connection with all the missions. Technical education is now being added to these services."

VII. Lessons and Queries

1. What is the time element in such an undertaking?
2. "No one can follow Christ without following Him to the ends of the earth" (Speer).
3. Praying "Thy Kingdom (social) come" compels every man to be a helper in foreign mission work.
4. "In missionary work, above all other kinds

of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity. I believe that without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration, Christian Churches may yet find a way to cordial coöperation and friendship as regards the great underlying essentials upon which as a foundation all Christian Churches are built" (Roosevelt). In the face of its stupendous task a divided Church is both a huge folly and sin.

XIX

THE CHURCH

I. Christ Jesus as a Member of the Jewish Church

1. Admitted to membership by rite of circumcision, corresponding to baptism in the Christian Church (Lk. ii. 21).
2. Presented in the Temple (Lk. ii. 22).
3. Went up to the feasts in the Temple : at 12 years of age (Lk. ii. 42); habitually afterwards. Was regular attendant at synagogues, corresponding to local Christian churches. The fourfold function of the synagogue was (1) worship, (2) education, (3) consideration of the social as well as the religious needs of the community, (4) limited governmental authority.
4. Partook of the Passover (Lk. xxii. 14 ff.).
5. Aided in money support of the Church (Mt. xvii. 24-27).
6. Preached in synagogues and Temple (Lk. iv. 16 ff.; Mt. xxvi. 55).
7. Labored to reform the Church of its abuses (Mt. xxi. 12, 13).
8. In the synagogue announced His social mission (Lk. iv. 16 ff.).

98 The Social Teachings of Christ Jesus

9. In the synagogue did many of His social works (Mk. iii. 1 ff.).

II. Christ Jesus the Founder of the Christian Church

Did not actually organize the disciples into a society. That was done shortly after His death (Acts i., ii.). But He made all provisions for and demanding such organization.

1. Intimated His purpose to found a church (Mt. xvi. 18).
2. Called disciples unto Himself (John i. 43 ; Mt. ix. 9).
3. Chose twelve apostles (Mk. iii. 14-19).
Note that these were (1) to be with Him for training in ideals and methods (ver. 14), and then (2) to be sent forth on a mission both religious—"to preach" (ver. 14), and social—"to heal," etc. (ver. 15).
4. Entrusted the Church with "powers of permitting and forbidding" (Mt. xviii. 17, 18).
5. Sent the apostles out on a mission of service (Mt. x. 5 ff.).
6. Ordained certain rites and ceremonies which were to serve, among other uses, as badges and bonds ; Baptism and the Lord's Supper.
7. Commissioned apostles to go into all the world and (1) make disciples, (2) baptize,

- (3) teach what He had taught, much of which was social (Mt. xxviii. 19, 20).
8. Commanded apostles to wait in Jerusalem until endued with power (Lk. xxiv. 49 ; Acts i. 4, 5).
 9. The Birthday of the Church (Acts i., ii.).

III. Relation of "the Church" to "the Kingdom of God." The terms are not synonymous. This is the error of Romanism. The teaching concerning the Kingdom is (1) earlier, (2) larger—the Kingdom is referred to in the Gospels 112 times ; the Church 2 times —(3) as more fundamental than the Church. The Church came later than the Kingdom, is an outward organization for the promotion of the Kingdom, and will no longer have any reason for being when the Kingdom shall have fully come. The Church's one mission is to realize the Kingdom of God in the world. "It is evident that the idea of the Kingdom is the more prominent and the more fundamental one in the mind of Jesus : but it is also evident that He regarded some outward form of association and organization as essential to the most effective promotion of the Kingdom. The common spiritual life which constitutes men members of the Kingdom of God needs to be fostered by reciprocal fellowship and expressed in organized effort" (Stevens).

IV. The Social Function of the Church

1. To hold up and emphasize Christ's ideal of the Kingdom.
2. To study and declare social conditions, needs, remedies : general and specific.
3. To create a social conscience.
4. To inspire men to social work ; *i. e.*, to furnish and train workers.
5. To secure money needed for social service.
6. To coöperate with extra-church agencies and organizations doing social work. Often she can best serve through these.
7. To LEAD in the work of the world's social redemption.
8. Above all, to hold up Christ Jesus as the only Saviour of individuals and society, and to press His salvation as the only cure for the world's sin which is at the bottom of all the social wrongs and needs of the ages. This is her great duty, first, last and all the time.

V. Foes to Social Work Found in the Church Itself

- (1) Sectarianism. (2) Commercialism. (3) Formalism. (4) Doctrinarianism. (5) Other-worldism.

VI. Lessons and Queries

1. Is it true that "the Church is on the side of the rich" ?
2. What is the place of creeds in the Church ?

3. The sociological influence of a divided Christendom—waste, confusion, strife, scandal. The churches (1) must come together and discuss their differences, (2) minimize these, (3) unite on the basic facts, and (4) work together in social labors even while they may not be able to come together on one doctrinal basis.
4. Call upon extra-church agencies and organizations doing social work to give due credit to Christ and the Church for their ideals, inspirations, helpers, and money support. Without Christ and Christians they could do little.
5. The Church appeals reasonably for the membership and support of working people, socialists, philanthropists.
6. What has Christianity done for the social betterment of non-Christian lands ?

XX

THE LORD'S SUPPER

I. The Institution of the Supper

The four accounts, in chronological order, are,
(1) 1 Cor. xi. 23-26 ; (2) Mk. xiv. 22-25 ;
(3) Mt. xxvi. 26-29 ; (4) Lk. xxii. 17-20.

II. The Social Significance of the Lord's Supper

The Supper is first and preëminently religious in character, a feast commemorative of the death of Christ for sinful men. But it has also social aspects and lessons, and to these this study is confined.

1. A feast of commemoration. "This do in remembrance of me" (1 Cor. xi. 24, 25 ; Lk. xxii. 19). A memorial of Christ's sacrificial death for others : "My blood which is shed for many" (Mk. xiv. 24) ; Matthew adds, "unto remission of sins" (Mt. xxvi. 28), which gives a unique significance to Christ's death ; "blood poured forth for you" (Lk. xxii. 20) ; "My body which is for you" (1 Cor. xi. 24). In this sacrificial death of Christ is the great example of social service.
2. A feast of communion. "This cup is the

new covenant in my blood" (1 Cor. xi. 25; Mt. xxvi. 28; Mk. xiv. 24; Lk. xxii. 20). Partaking of a common food, the bread and wine, meant communion in a common life. More than this, since the bread and wine are symbolic of the body and blood of Christ, partaking of these meant common participation of Christ Jesus Himself. This communion is (1) in Christ Jesus, (2) with Christ Jesus, (3) with one another. It is the highest and holiest expression of brotherhood, not mere brotherhood in a common humanity, but brotherhood in Christ Jesus. One who has partaken of the Lord's Supper cannot, dare not, go out and commit an un-social act.

3. A feast of anticipation. "Until I drink it new with you in the Kingdom of God" (Mt. xxvi. 29; Mk. xiv. 25; Lk. xxii. 18; 1 Cor. xi. 26). It points forward to the realization of the Kingdom of God, a social world, in which the returned Christ shall be King (1 Cor. xi. 26).
4. A feast of proclamation. "Ye proclaim the Lord's death till He come" (1 Cor. xi. 26). The death of Christ Jesus and the redemption thereby of mankind to union with God and with one another—"the union of mankind, but a union begun and subsisting only in Christ, is what

the Lord's Supper sacramentally expresses" (Seeley).

5. **A feast of consecration.** To Christ, and in Him to the social service of all men ; to the bringing to completeness the Kingdom of God in the world. Gratitude to Christ, sympathy with Him in His ideal and purpose, and desire for His success and satisfaction are the chief motives to consecration.
6. **A feast for sustenance.** In the supper, typified in the bread and wine, there is real spiritual food which nourishes and strengthens for the Christian life, which is a life of service. Apart from the Lord's Supper the social worker is unequal to his task.

III. Circumstances Attending the Early Observance of the Supper, in the Scripture Narratives, are in Two Instances Socially Significant

1. Its institution, in connection with the Pass-over Supper, was preceded by (1) the declaration that greatness in the Kingdom of God consists, not in filling honorable places, but in service of others (Lk. xxii. 24-27) ; and (2) the example of Christ Himself in serving—washing the disciples' feet (John xiii. 1-17), leading up to the saying, "Ye call me Teacher, and Lord : . . . if I then, the Lord

and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done unto you" (vers. 13-15).

2. Its observance, in connection with the love-feast in the Corinthian Church, was attended with abuses unsocial in their nature (1 Cor. xi. 20-22). "Christians came together, each bringing what he could as a contribution to the feast. The wealthy took the best seats, kept hold of their own delicacies, and, without waiting for the common distribution, each looked out for himself, and went on with his own supper, regardless of the fact that others at the table had little or none." Any true partaking of the Lord's Supper in connection with such an unsocial meal was impossible. It was a bringing into the Kingdom of God the worldly distinctions based upon wealth, rank, learning, etc. It was unbrotherliness, it was contradiction of the very genius of the Lord's Supper, service of others through sacrifice of self.

It is further significant that this account of the abuse of the Lord's Supper is found in the first letter to the Corinthian Church, which is "The Epistle of the Cross in its social application. . . . What Romans does for the Gospel in the field of theo-

106 The Social Teachings of Christ Jesus

logical exposition, and Galatians in that of doctrinal polemic, and 2 Corinthians in that of personal experience and ministerial vocation, this 1 Corinthians has done in respect of its bearing upon human intercourse and the life of the community" (Findlay).

IV. "In the Holy Supper we remember the one sacrifice which effectually dealt with the problem of sin; declare our obligation to Him who redeemed us, and our devotion to His service; acknowledge that we are a brotherhood bound to walk in love; and honor love crucified as the most worshipful thing in the universe. We cannot doubt that a rite capable of giving symbolic utterance to so much meaning was intended to be repeated" (Bruce).

It is the duty, therefore, of every social worker to partake regularly and frequently of the Lord's Supper. The benefits of so doing are many. Of these not the least important are the contemplation of the supreme social Servant, the culture of the social spirit, and the maintenance of strength for social labors.

V. Lessons and Queries

1. The name "Sacrament" by which the Lord's Supper is called is originally "a soldier's oath of loyalty to his king."

Such it is to the Christian—a pledge of loyalty to Christ Jesus, the King of a social kingdom.

2. Fellowship with Christ and one another in the Supper is “fellowship of the same *aim*—an ideal world ; of the same *motive*—a disinterested love ; of the same *spirit*—that of joyous service and of glad sacrifice ; of the same great *hope*—a sinless and tearless world ; and we shall forever have the fellowship of the same *joy*—the blessed fruition of the Kingdom fully come” (Strong).
3. Study of the Social Teachings of Christ Jesus has brought us to the necessity for communion with Him and His Church ; and such communion brings enablement for the highest and most lasting social service. “Come, learn of me !” “Go, serve !” “Through Christ Jesus I can do all things !” “For Christ’s sake !”

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